

SIX DREADFULL
ALARMS
IN ORDER TO THE
RIGHT IMPROVING
OF THE
G O S P E L,
RO THE
SUBSTANCE
OF A
SERMON

bound in cloth

Preached by Mr. *Michael Bruce* Minister of the Gospel.

Matth. 7. 24. *Therefore whosoever heareth these Sayings of Mine, and doth them, I will liken him unto a Wiseman which Built his House upon a Rock: &c.*

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T H E
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Matth. 7. 24. *Therefore whosoever heareth these Sayings of Mine, and doth them, I will liken him unto a Wise-man which Built his House upon a Rock: &c.*

TH E R E is Two Questions, I would Propone to you the Day, and I desire an *Answer* to them both: The First *Question* I would Propone to you, is this, *What have ye done with all CHRISTs Sayings that ye have heard? And what have ye done with all the Preachings ye have gotten? Have ye letten them all go by you as things that ye have no more adoe with? Or are ye among the number of these, that is Hearers and Doers? I know when then the Question comes to your Door, it shall put many of you in a Galt; What have ye done with all CHRISTs Sayings? And what have ye done with all the Preachings that has been preached among you?*

A Second *Question* I would Propone to you the Day, and that is, *How are ye fitted for a Stress of Weather that is coming by the Preachings that ye have heard? Here is a strange stress of weather; the Rain falls, the Floods descends, and the Wind blows; that is an uncouth stress of weather, such a stress of weather that many dyes in the midst of it, and wins never to the Shore: The storm is to fall upon Godless account, and the storm is to fall upon Religious account.*

This is the House that ye have been Building. And now the *Question I Propone*, is, *Whether or no have ye this made sure, and founded upon a Rock?* when the *stress of weather* comes, that it may stand and not move: That I may put you to it, to prepare for a *stress of weather*, therefore I have chosen this Text. In the former part of this Chapter, our *Master* hath laid many very concerning Truths at this Peoples Door, and He shuts up all His long *Preachings* with this, as if it were the most concerning Truths of all: *Therefore whosoever hears these Sayings of Mine, and doth them, I will liken him to a Wise man which Built his House upon a Rock: &c.* which is the words of my Text; Wherein ye have these *three things* considerable.

First, A *Duty* supposed, or rather Proposed; which is *hearing* and *doing* by the People of GOD. 2. Ye have that *Duty* Commended, and it is Commended from both. *First*, From the *advantageousness* of it: 2. It is Commended by laying it over forgainst the opposite of it: for then a thing shines ay best, when it is laid over forgainst the opposite.

A *Third* Thing is, The Way how this comes in with a *therefore*: *Therefore whosoever hears these Sayings of Mine, & doth them, I will liken him to a Wise-man which Built his House upon a Rock: &c.*

For the *Illustration* of this *Similitude*, I shall speak more particularly to it, as I go throw the *Doctrine*: I shall here give you some few *Observations* from the *Connexion*, & then come to the words more particularly.

And the *First Observation* from the *Connexion* shall be this, That it is the Goodness of our *Master* to His *Followers*, that as He gives them *Preaching*, so He *Schools* them in the right use making of *preaching*: Or ye may take it thus, That as our *Master* desires to have His People *hearing*, so He will have them schooled in the right improvement of *Preaching* when heard.

heard. Therefore this Lesson about *right improvement of Preaching* is the thing that He shuts up all this Excellent *Sermon* with: Therefore, this is the Great Business ye have adoe, as to *hear preaching*, so to *improve preaching*. Well then, that I may speak a little to this; I will let you see from the *Text*, comparing it with the *Context*, what Way CHRIST Schools His Hearers in the *right use making of preaching*. 2. I shall let you see wherefore CHRIST takes pains to *School* His People *in the right improvement of preaching*. 3. We shall give you a Word of *Use*, and go forward.

First then, How Schools He His People *in the right use making of Preachings*? Ye will see Him from the *Text*, together from the *Context*, *Schooling* them Two Ways. *First*, By giving them *Dreadfull Alarms*. 2. By giving them *Seasonable Instructions*: And therefore, and ye will take a view of my *Text*, ye will find six *Alarms* in it, and all for *improving of Preaching*; and if ye will take a view of my *Text*, ye will find six *Instructions* for *the right improving of Preaching*; and as ye will be answerable to the Great GOD for the *Preachings* ye hear, take both the *Alarms*, and the *Instructions* with you.

The *First Alarm* that lyes in the bosom of my *Text*, together with the *Context*, is this, That People may be living under a *Preaching Ministry* all their Days, and yet when all is done, CHRIST and they never ken other. O! then take home the *Alarm*, and be not ye among that number; take the *Alarm* home, and *improve Preaching* better. O sirs! may these two stand together living under a *Preaching Ministry* all their Days, and yet CHRIST and they never ken other; Should not this be an *Alarm* to you to *improve preaching* better.

A *Second Alarm* lying in the bosom of my *Text* worthy of your Observation, and that is, That People may get a *Delusi-*

under the *Cross*, and under *Preaching*, that may stick to them, not only throw a *storm*, but may gang in to Eternity with them, and no less than Eternal *Rejection* convincing them of that; and then that *Delusion* is our of time. GODs Eternal Wrath and Vengeance in Hell will be the first Cure that some of your *Delusions* will get. There may be a *Delusion* blecked in your bosom under the *Preaching*, that not only will go to Death, or a *storm* with you, but it may gang into Eternity with you; and GODs Wrath in Hell the Cure of it: This may be a *Dreadfull Alarm* to you.

A *Third Alarm* I shall give you from the Text, and it is this, There is a *stress of weather* coming, and as ye would be out of it, *improve preaching* better: for very few will bide it out; but the Man that *improves preaching*. Here is an uncouth *Stress of Weather coming, the Rain falling, the Floods descending, the Wind blowing*, and the Man that *improves not preaching*, he is like the Man which *built his house upon the sand, and whenever this stress of weather comes, his house falls*: This may be an uncouth *Alarm* to you, to put you to *improve preaching* better.

A *Fourth Alarm* to put you to *improve preaching* in the bosom of my Text, is thus, That Folk may be a Work, and at meikle Work under *preaching* for building of a *House*, and yet when all is done, loss both their Profit and Pains: Here is a *Great Work*, it comes to a *House Building*, it comes to the Ripeness of a *House*, and yet Pains and Profit and all is lost, whenever the *Storm* comes, the *House* goes on, because it is not Builded on a *Rock*. This may be a *Dreadfull Alarm* to you to *improve preaching* better, and to Build upon a *Rock*; without which ye loss both your Profit and your Pains: This may be a *Dreadfull Alarm* to you to be upon your *Watch-tower*, and to see what yeill do with the *Preachings* that ye hear: For ye may be at meikle Pains and Travel to hear a
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Preaching, and Venture your Life for it, and yet when all is done, the *storm* may ding all down, and ye loſe both your Work and your Pains; This may be a *Dreadfull Alarm* to you.

A *Fifth Alarm* lying in the boſom of my Text, and that is, That Folk may have their Light bettered by *Preaching*, and Folk may win at a bigg Profeſſion under *Preaching*, and yet when all is done, they and their Profeſſion both bulk little in CHRISTs Boſom; and their Light and their Profeſſion both be caſten over the Bar, and themſelves at the tail of it: Here they are Enlightened Folk, for they can ſay, *LORD, LORD*, they could not have ſaid that, if they had not been taught it by *Preaching*: Their Profeſſion is likeways made bigg by it, for they themſelves, and all the Country-side takes them for the Servants of GOD, and yet CHRIST *professed that He never knew them*: This may be a *Dreadfull Alarm* to you.

The *Last Alarm*, is this, That it is not Single Perſons only that is in this Condition; but they are many of them, and ſince they are many of them, look that ye be not among the Multitude; and not only will they be many of them, but theſe many would give all the World to have one *Preaching* again to *improve* better, and it will be denied to them. Their poor Bodies that cryed, *LORD, LORD, open to us*, would have given all the World for a Day of the *Gospel* again; but it was gone, and there was no more Time for them. May not this be a Word of Warning to you, to try how ye guide *preaching*, for all theſe *six Alarms* lyes at your Door; They are CHRISTs *Alarms* to you from His Word; and I think then, ſince they are given you from CHRISTs own Word, every one of you ſhould take them Home, and ſtamp to your feet.

Secondly, Ye will find Six *Instructions* lying in the Boſom of my Text, for your guiding of *preaching*.

And the *First* is this, Never think ye the *Work of Preaching* is done, when the *preaching* is ended; for when the *preaching* is ended, your *work* about the *preaching* is but to begin: Therefore our *Master* tells them at the ending of this Excellent Sermon, that their *Work* was before their hand; *Doing* was but to begin: The *Stress of Work*, and the *Stress of Weather* was before their hand. It is a sore matter Sirs, many of you, y^e think your selves well enough exonerated at GODs Hand on a *Sabbath-day*, that ye have heard two bits of *preachings* such as they are; for ye have heard a bit of a stolen *preaching* some Night, and ye think your *Work* is done; but when the *preaching* is done, your *Work* is but to begin. O but I love the *Hearer of a preaching* well on a *Sabbath-day*, that ay the nearer night it grows, his *Work* grows the thronger upon his hand; And I like that *Improver of preaching* well after a *Sabbath*, that divides the Week, and the first part of it he *improves* for the use making of what he hath heard; and the second part of it, he *improves* for preparing, and fitting himself for what he is to hear the next *Sabbath-day*. O Sirs, *Are there any Dividers of the Week among you? Did ye ever divide the Week in two, for right improving of preaching?*

A *Second Instruction*, is this, Then *preaching* is rightly *improven*, when *improven* for bringing you the nearer CHRIST. The *Hearer* and the *Doer*, he is ay upon the height of the *Rock* with it, he is ay building himself on CHRIST, and Conforming himself to Him: For my part Sirs, I love not the *improving of preaching* that many Folk hath; for hear *preaching* as they will; *Nearness to CHRIST* is never studied by them.

A *Third Instruction* for right *improving of preaching*, and that is, When *preaching* is well *improven*, when *improven* for fitting Folk for foul-weather, that thereby they will prepare for a *stress of weather*, so that when that comes, their

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Ship shall be sound below their Mast strong, their Taklings fast, and their Sails spread, gang the World as it will,

A *Fourth Instruction*, is this, Then *Preachings* is well *improven*, when *improven* for bettering and building of a *house* for CHRIST in thy bosom; *preaching* is never well *improven*, but when there is some pinning put in this his *House*, or some stones laid on the Wall, or something done thereby for putting forward the *House* for CHRIST in thy bosom: Well, what is the result of the many *preachings* heard in this Generation; Folk gets the Time put off, in telling over Tales out of *preachings* that they hear; but few of them *improven* for *building a House for CHRIST* in their bosom. There is little of this kind done by hearing of *preaching* among them: *Preaching* is never well *improven*, as long as a *House for CHRIST* in thy bosom is not going up by *preaching*.

Fifthly, Then *preaching* is well *improven*, when every *preaching* thou hears shines in thy *Work and Practice* betwixt *Sabbaths*. I love that *improver of a preaching* well, that Folk will not need to Spear what the *Minister* was on in the *Sabbath*; for it shines forth in his *Practice* through the Week; What need you Spear what the *Minister* was on in the *Sabbath*? read it in yon mans *practice* throw the Week; *Holiness* was much pressed on the *Sabbath*; See ye it not engraven on yon Mans *Walk and Practice* through the Week. *Heavenly-mindedness* has been much pressed on the *Sabbath*, see ye it not in yon Mans *Walk and Conversation*, as if he were in Heaven already. *Mortification* has been much pressed on the *Sabbath*, see ye it not in yon Mans using the *World*, as if he were hanged to the *World*, and the *World* hanged unto him.

Then Lastly, *Preachings* are well *improven*, when *improven* for fitting us as for that day, (What day?) that day mentioned in the 22. verse, CHRIST calls it *that Day*. *Preachings* is well *improven*, when *improven* for fitting us for *that Day*

Day, when we must all appear before the *Tribunal* of GOD; so that whenever we come, we shall be Welcome: When our *Master* will Welcome *Lasses* and *Lads* for *improving preaching*, and take them in by and clap their heads, and say, *Well done good and faithfull Servant*, I never lost a *preaching* by you; and I never lost a *preaching* by thee, thou gathered it ay up to the least Crumb. It is a strange thing to me Sirs, CHRIST will be at the Day of Judgement with them before ever he hath done with his *Preaching*, to tell us this much, that every *preaching* we hear, we may not have our acquaintance to make with JESUS CHRIST when we appear there. Well then, these are the six *Alarms* upon the one hand, and six *Instructions* on the other hand for *right improving of preaching*.

The *Second Thing* to be spoken to, is, Wherefore doth our *Master* take so much Pains to *School* us His *Hearers* in the *right improving of preaching*? It is upon two Accounts.

First, Upon this Account, That all that he doth, and saith, is lost Labour, except it be *improven*: And do ye think that ever our *Master* will take it well off a Peoples Hand to have all His *Preachings* lost, and all His Pains lost? *Will He take it off your hand well* (think ye) *to have all His Ordinances and Preachings on Sabbath-days lost*? *Will He take it well off your hand to have Fast-days-preachings, and Communion days-preachings lost*? And will He take it well off your hand to have many a *stolen nights preaching* that we have gone far for, and ventured your *Life* for lost? But alas, we have lost all; *What will come of us*?

Secondly, He is serious: For it is upon this Account, that he may testifie to all His *Friends* and *Followers*, that the *right Guiders of Preaching*, is ay *bulksom* in His Bosom; but all the Pains thou takes upon *hearing of preaching* without *doing*, will never make thee *bulksom* in CHRISTs bosom,

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The Use I would have you to make of it, is this, Will ye tell me, Sirs, Have ye been at CHRISTs School yet? Have ye heard all these six *Alarms*, and taken them home for your *misimproving of Preaching*? And have ye made use of all the six *Instructions* for that same end, and travelled through them all. But if ye will take a view of my Text more particularly, ye will find two things very remarkable.

First, That a *Christian* must be reasoned into the *right improvement of Preaching*, ere ever he fall on it: Ye must reason your selves into that Exercise. So CHRIST here, He begins this Verse with a *Therefore*; Holding out a Reason for that Conclusion of *doing*, at the back of *hearing*.

Secondly, Ye will see this in my Text, That ye must evermore keep the Lovesomness of *doing*, or the Lovesom side of *doing* in your Eye; or ye will grow *ill-improvers of Preaching*: And therefore here He casts up the Beautifull-side of that Exercise to them: The Man that *hears and does*, he is like a *Man that builds his House upon a Rock*; and what ever *storm* comes, his *House* stands, &c. Telling us this much, that, and we keep not the Beautifull-side of *doing* in our Eye, we are fair to be shaken in a day of the *Cross*. But we come to the Words more particularly.

And *First* from the *Duty* imposed, or rather proposed, and that is, *Hearing* and *Doing* by the People of GOD: And the *Observation*, is this, That it is a *Duty* that the LORD layes at all your Doors that hears the Gospel, to be *doing* as well as *hearing*; Ye must do His *Sayings*, as well as ye must *hear* them, John 13: 17. *If ye know these things, happy are ye if ye do them*. The *Observation* imports two things.

First, The *Observation* imports this, That Blessed JESUS has knit *Hearing* and *Doing* together, and since He has knit them together, GODs Vengeance will be upon that Man that will loose that Knot, since He has knit *Hearing* and *Doing* together.

together : Therefore upon your Immortal Souls peril, do not ye break that Knot : For He has knit *Hearing* and *Doing* together, and upon your Peril be it, if ye undoe what He hath done.

Secondly, It imports this much, That it is a *Doing-Christian*, or the *Christian* that *does best*, is ay bulktome in CHRISTs Bosom. Well. now that I may speak a little to this, for I think it is the Plague of *Scotland*; whatever *hearing* we *hear*, there is no *doing* among us : And therefore I say; that I may speak a little to this; I'll *First* Let you see what *doing* is, that ye must be at, if so be ye would be approved of GOD : For there is meikle *doing* among many Folk, that Ille no give meikle Silver for. *Secondly*, I shall speak a word to this, Wherein lyes the Commendableness of this, *to be doing CHRISTs Sayings*. *Thirdly*, I shall give you a word of *Caution*. And *Lastly*, A word of *Use*; and go forward.

The *First* Thing then to be spoken to, *What is this doing that they should be at?* It is a *doing* of the *Sayings* of CHRIST with these seven. O ken ye *the doing of the Sayings of CHRIST* that hath these *seven* with it? *First*, It is a *Doing* upon the back of *Hearing* of CHRISTs Sayings, whereby the *Christian* in all his *Doings*, labours ay to be Conformed to the *Rock* CHRIST, and brought near Him; and if ye be not Labouring by your *Doing*, to be brought near the *Rock*, and conformed to Him, Ille not give a gray Groat for your *Doing*; Ille no give meikle Silver for many Folks *Doing* : For they never win to Conformity to CHRIST by their *Doing*. *Secondly*, It is such a *Doing* upon the back of *Hearing* of CHRISTs Sayings, whereby not only a Good Foundation is laid, but the fulness of the measure of the stature of a perfect man in CHRIST is aimed at by the *Christian*, as well as the laying of a Good Foundation. For my part Sirs, I think it is a poor Business, we say ay we are *Doing*.

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Christians, and yet a Good Foundation is never laid by us, and we say that we are *Doing-Christians*, and yet the Sydwall of a Buiding gangs never up with us; We say ay that we are *Doing-Christians*, and yet the fulness of the measure of the statutes of CHRIST is not the End that we aim at in our *Doing*. *Thirdly*, It is such a *Doing* upon the back of Hearing of CHRISTs *Sayings*, whereby at the back of thy *Doing*, thou Erects a New *Walk*, with these four cleaving to it: O have ye all these four cleaving to your *Doing*. *First*, Such a *Walk* as hath *Spiritual-mindedness* in the midst of it, Romams 8. 1. *Who Walk not after the Flesh but after the Spirit*. Therefore every word of a Preaching that I get, I make Use of it for keeping me *Spiritually-minded* in my Generation, Philip. 3. 20. *Our Conversation is in Heaven, from whence we look for a Saviour*. *Why is thy Conversation in Heaven, poor Body?* Even becaule my *Master* is there, and where should I be but where my *Master* is? A *Second* Thing that this *Doer* Erects, ye may take it out of Acts 9. 31. *Walking in the fear of the LORD, and the comfort of the Holy Ghost*: Therefore my *Walk* hath ay two Flowers strawed over it, *the fear of the LORD, and the comforts of the Holy Ghost*; and every one of them plays to others hands in my *Walk*. A *Third* Piece of *Walk* that this *Doer* Erects at the back of my *Hearing*, and that is in Micah 6. 8. *He Walks humbly with his GOD*: And therefore ye shall never find my Head higher than the Dust; and ye shall never find my Head higher than the Ground, *humbly with my GOD shall my Walk be all my days*. A *Fourth Walk* that is to be Erected upon the back of *Hearing of CHRISTs Sayings*, and that is, Such a *Walk* wherein the *Christian* hath *Holiness* and *Exactness* engraven upon every flap of his *Walk*, 1 Peter 1. 16 *Be ye Holy, for I am Holy*. The Men of the World says, What a sorrow aills this Mans *Holiness*, or that Mans *Holiness*, that it may not

gain you? There is no Mans *Holiness* that we are to write after for a Copy to us; but the *Holiness of GOD*: *Holy, as He is Holy*, must be our aim. The Men of the World says, it is enough and we Profess to be *holy*: Yea, yea, in that day when CHRIST speaks with Folk; if there be no more but a professed *holiness*, it will be casten over the Bar, and themselves at the taill of it. For I assure you *holiness* bulks much in CHRISTs bosom; but a big Profession make it as bony as ye like, will not bulk much in CHRISTs bosom, and there be no more. These are the four *Walks* that ye are to Erect at the back of your *hearing of CHRISTs Sayings*.

There is a *Fourth* Piece of *Doing* at the back of *hearing* that the *Christian* is to have, and that is, A *doing* with these three *Harmonies* in it. *First*, A *Harmony* betwixt his *Doing the Duties of the First Table of the Law*, and his *Doing the Duties of the Second Table of the Law in his Walk*; never one of them wrongs another, never one of them shuts another to the Door; but every one of them plays to others hands in his *Walk and Practice*: What think ye of that brave *harmony*? Few of you hath that excellent *Walk in your Doing*. A *Second Harmony* in this Mans *Doing*, and that is, A *harmony* betwixt his *Light* and his *Practice*, and never one of them Justels against another; he brings up his *Practice* to his *Light*, and never one of them thorturs with another: he lets no thorturing be betwixt these two: This may be the matter of our Mourning, that thorturing with *Light* is like to be *Scotlands* plague. *Thirdly*, This Man keeps a *harmony* betwixt his *own part in doing*, and *GODs part in doing*, and he never lets one of these croses and thorturs answer, but he gives GOD the Glory of all his *Doings*; all the Supports, and all the Comforts, and all the Upholdings and throwbearings that GOD gives him, he gives GOD the Glory of it all; he steals nothing of GODs Glory from Him; but he levels all at
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GODs Glory, and takes to himself Shame and Confusion of Face: GODs Glory is the Butt we are to aim at in all our *doings*. Therefore it is a sore matter in this Generation that these three *Harmonies* is gone, and away in our *Practice*. Our doing the *Duties of the First Table of the Law*, wrongs and Justels against the *Duties of the Second Table of the Law*; and our doing the *Duties of the Second Table*, wrongs and justels against the *Duties of the First*. For in *doing* of our *Duties*, many times we aim at GODs part, and leaves our own *undone*; or when we win any length in *doing*, we take all the Glory of it from GOD, to our self; and our *doing* thorturs our *Light*, and our *Light* thorturs our *Doing*. O Sirs, and it were kent how much we have thortured with GOD, we would be a Wonder to our selves; we have thortured with GOD, and we have thortured with the *Light* in our bosom; and we have thortured one with another; and we have thortured with the *Bible*; and in our *Doings* we are like to thorture with all the *Testimonies of the Saints*; we are a shamed, shamed, shamed Pack: there is nothing but thorturing among us.

A *Fifth Piece of Doing* that the *Christian* is to study in his Generation at the back of *Hearing of CHRISTs Sayings*, wherein the *Christian* is to mark his short-comings of his *Duties*, and Mourn over them; and mark his speed-comings, and bless GOD over these, and take an Argument from both to foster *doing* upon his hand. Is not that a piece of Royal-work in a day of the *Cross*? Therefore whenever a *Minister* hath preached up my *Duty*, I never rest untill I win at *doing*, and I will not let GOD want neither the Glory of my short-comings, nor of my speed-comings; and I bless GOD for that, and I'll take an Argument from both to feed *doing* and *hearing* upon my hand. The Men of the World sayes, *What have we adoe with Religion now?* It is ill spoken off every-where?

He tell you News; He get as much in the *Practice* of Religion and in *Doing*, as will keep me warm against the coldest blast that can blow upon the *Christians* in Scotland. Many thinks it is their *Duty* to grow *Lukewarm* in GODs Matters, and they call that *Prudence*. The *Lukewarmness* that GOD hath said, *He will spue out of his Mouth*; Men and Women will call that *prudence*: Shame and lack come upon that *prudence*. GOD will tirll us out of that *prudence* ere He hath done with us.

Sixthly, This *doing* is a *doing* wherein the *Christian* is much troubled with the Bands that lyes upon his Spirit, and hinders him from *doing* what he would, for the want of encouragement in *doing*, are staps in his Way; The Bands on his Spirit troubles him more than the want of the blessing and imbracing and dandling on the Knee of his *Master* here away: Therefore the *Christian* hath a sore heart; Why? not because he wants the Countenance of his *Master*. But would ye ken what aills him? Here is his Complaint, Alas! *I do nothing in Doing*; the Bands on my Spirit makes me have a sore heart. What aills thee, O *Christian*, to break thy Heart? Is it for fear thou be not well, or is it for fear thou win not to heaven? Or is it for fear thou never be admitted to follow the *Lamb* above? Or is it because thou gets not anew of His Visits upon the Earth? No. What aills thee then poor Body? Alas it is because I do nothing at the *Doing-Trade*, and that breaks my Heart.

Lastly, It is such a *doing* as has these five *Motives* cleaving to it; O ken ye the five *Motives* of the *Doing-Christian*.

The First *Motive* of this *Doing-Christian*, is this, He does timously; no sooner is his Heart warmed with the hearing of *CHRISTS Sayings*; (but if I may say so) his feet is as soon warmed with the *Practice* of them, presently he puts them in *Practice*; he never lets his heart cool, till he practise them; well

Well kens he to strick the iron while it is hot. I wat not Sirs, I trow many of us lets our selves cool, ere ever we put CHRISTs *Sayings in Practice*. What is the reason that there are so many stiffe lited Professors in *Scotland*; Here is the Reason, we gate a kindly heat; but alas! we got a sudden and unkindly cool upon the back of it. A sudden cool upon the back of a great heat, makes Folk stiffe bound and sweer to gang: We got a kindly heat under our swearing of a *Covenant*, and under a *Work of Reformation*, and a lively *Ministry*; But alas! we put it not in *Practice*, when it was at our heart; but we sat down upon it, and that gave us a sudden cool at the back of our heat, and that makes our Bones stiffe; we dow not draw a Limb to us. O the sudden cools that the *Ministers & Professors* in *Scotland* hath given themselves, that makes them Walk in the Ways of GOD, as if all their Bones were broken: Even like a poor *Traveller* hot on his Journey, and when he meets his Neighbour in the gate, he says to him, sit down Goslop and rest you there; and the poor Man having sitten a while, when he rises, he dow not draw a Leg after him. O Sirs! it cannot be told how many makes stiffe Bones among you; that that makes them Walk as if all their Bones were broken: But the Man that is an acceptable *Doer*, he does timously upon the back of *Hearing*.

A Second *Motive* of this *Doing-Man*, and that is, As he does *timously*, so he does *orderly*; he begins with *Substantials*, and for *Circumstances*, he puts them in their own place, though he will leave none of them *undone*: He begins with that, that is first in GODs *Count-book*, and for other *doings*, he puts these in their own Room: Therefore it is a well wailed word of *David*s in the 119. Psalm, *Order my Goings in Thy Way, and I shall keep Thy Testimonies to the end*. I cannot tell what to do, nor what to begin at; but if Thou wilt order me, O, I will keep Fyle and Rank to purpose. But

O but the *Christians* in *Scotland* is ill *Sojors* in this *Christi-an-Warfare*, for they can neither keep *Pyle* nor *Rank*; What will word of you *Sirs*? Will ye not all be broken?

A Third *Motive* of this *Doer*, and that is, He will not be holden back from *doing*, neither by *Friends* nor *Foes*: And therefore, when he sets to his *Duty*, will he let *Flesh* and *Blood* hinder him; No: In that first of the *Galatians* 16. Verse, immediatly said the *Apostle*, *I consulted not with Flesh and Blood: Flesh and Blood* will never be the *Members* of His *Parliament*, he will consult none with them about the *Busi-ness*; but he will set all these once to the *Door*. Will he not let the *Counsel of Christian-Friends* hinder him? No. Therefore that 21. Chapter of the *Acts* 13. Verse, *What mean ye to Weep and break my Heart* (says the *Apostle*) *I am not only ready to go to Jerusalem and be bound; but to Die for the Name of the LORD JESUS*. Woes me! are there not enew to break our *Hearts*, albeit *Christian-Friends* break not our *Hearts*; *I am not only ready to gang to Jerusalem for my Duty; but to Sacrifice my Life for that Cause that I Preach*: Therefore the poor *Man* gangs in the *Bands* of the *Spirit* to *Jerusalem*, knowing nothing but one thing, that in every *Place* and *Country* that he geed to, he was ay for to get a fore skin; but he could promise himself no other *Suc-cels*: This is ay the *Comfort* that a poor *Minister* hath to gang out and preach to a *People* and *Country-side*. Would ye ken what he can promise himself? nothing: But this, he is sure of the fury of the *Magistrate* in the *Place* he comes to, and he is sure of the fury of the *Curate* in the *Parish*; and he is sure of the fury of a whean *Graceteless Folk*; and he is sure of the *Censure* of a whean *Old Jobb-trot-Christians* that hath joined with the *Curats*, and if there be any *Dunts* in dealing, he will get his share of them; yet go they must, and do their *Duty* they must. I think and *Paul* had lived in our *Time*, he had been the rankest *Fool* that ever ran thereout. What can
ye

ye promise to your self *Paul*, in following out of your *Duty*? *Bands and Afflictions in every place*, I can promise my self that, and a redding stroak ay when *Dunts* comes a Dealing; Will thou gang Man for all that? yes, Gang I must; I ken no other faer, yet gang I must, though the Spirit binds Hands and Feet; and when the Spirit binds, I dar not louse. And as *Peter* says, and O but he Reasons well; *What am I* (says he) *that I should withstand GOD*, in that 11. of the *Acts* 17. Verse. They are ay abusing him for going to preach in that place and neock of the Country where they thought he had no Warrant to gang and preach; but he lets them all hear in the deafeft side of their heads, that he had a Warrant to gang there; *Who am I, that I should withstand GOD?* Let all the Prudent Men in the Country-side Answer this, and Ille quatt the Bussiness.

A Fourth *Motive* of this *Doing-Man*, and that is, He does constantly; ye will never find him out of *doing*; it may be he be put far from his Point, and may be he be put far from his Intention; but be put als far from it as he will, he falls ay a *doing* again. Well then, my Advice to you Sirs, is this, that ye fall a *doing* with it, and Labour twelve hours, for the *Night cometh, when no Man seeth to Work*.

Lastly, It is such a *Doing* wherein four pieces of *Spiritual-Wisdom* kyths in all his *Doings*.

The First *Practice of Doing*, wherein *Spiritual-Wisdom* kyths, is this, That any Attainment that he gets, and any Receipt that he receives from his *Master* for it, he puts ay a prize upon it, and blesses his *Master* for it; but he so puts a prize upon it as undervalues himself, and gives himself that Name in the 17. of *Luke* 10. Verse, *An Unprofitable Servant*; that shall evermore be my Name.

A Second *Practice of Wisdom* this *Doer* hath, and that is, He gives ay the *Sayings of CHRIST* a right Seat, and then

when it hath a *Right Seat*, it will break out in many Springs. *What is the Right Seat of the Sayings of CHRIST?* David kent well what it was; The Right Seat of the Word of GOD, *I hid Thy Word in my Heart*, that is a Right Seat for the *Sayings of CHRIST*: Even the Heart of the *Christian*, and having it well seated there, it will convey Streams through all his Members. A *Right seated word of CHRIST* will break out at the Eye; and a *right seated word* at the Heart will break forth at the Door; and a *right seated word* at the Heart, will break forth at the Mouth, and at the Hand, and Foot, and will convey it self into all the Members: It cannot be told how many Streams the right placing of a word at the Heart will have.

A Third *Practice of Wisdom* this *Doer* hath, and that is, as he Places the Word of Christ Right in his Heart, so he placeth himself Right, and giveth CHRIST the Chief Room; and as long as ye give not Him the Chief Place and Room, ye will be but Bumpers at *doing*: Therefore this *Doer*, he sets ay CHRISTs Chair at the Table-head, and when he hath set Him there, he hath *three words* to hear: O ken ye the *three words* the *Doing-Christian* hath in the day that he hath CHRIST set at the *Table-head*.

The *First word* he hath, is this, *L O R D, What wilt Thou have me to do?* The *Second word*, is this, *L O R D, help me to do.* The *Third word*, is this, *Not unto me, not unto me, but unto Thy Name be all the Glory*: When ever he wins any bit forward in *doing*, then he says, *Not unto me, not unto me; but to Thy Name be all the Glory*.

A Fourth *Practice of Wisdom* this *Doer* hath, and that is, He takes ay GODs *March-stones*, and GODs *March-dyke* to be the *Rule* of his *Duties doing in Practice*, and no other: Therefore it is not what *March-stones* the *Lords* and the *Lairds* hath set to be the *Rule* of my *Practice* and *Duty*; and

and it is not what *March-stones* this *Prelate* and that *Prelate* hath set, that is the *Rule* of my *Dutie*: But it is what *March-stones* the LORD Himself has set. Wad ye ken one of *CHRISTs March-stones*, there it is, *Be ye Holy as I am Holy*, 1 Peter 1. 16. Vow Sirs, but that is a long *March-dyke*, there is many Aikers of Land within that *March-dyke*: O Sirs, there is meikle *Work* within that *March-stone*; keep your selves within it, and follow no Mans *March-stones*: but as I Walk, Walk ye.

The next Thing to be spoken to, is this, Wherein lyes the *Commendableness* of this to be *doing* at the back of *hearing* of *CHRISTs Sayings*: And *First*, The *Commendableness* of it lyes in this, this is the thing, to be *doing* at the back of *hearing* that hath *Blessedness* intailed on it, John 13. 17. *Happy are ye if ye know these things; but blessed are ye if do them*. But *Secondly*, The *Commendableness* of it lyes in this, this is the thing that Honours your *Master*, this is the Exercise that puts Respect and Honour upon *CHRIST*. *Thirdly*, The *Commendableness* of it lyes in this, That this is the Exercise that will not only make thee to fend under the *Cross*, but out-live it with *Commendation*; this will put thee in a Capacity to out-live a *Storm* with *Commendation*. The Men of the World sayes, *That they will make a Storm and Stress of Weather blow all our Religion from us yet*; but I hope to see them all beguiled: But they say, *They shall gar a New Storm blow our Giddy-headedness and Phanatizism from us, and they shall blow a Covenant and a Work of Reformation from us*. Indeed there is over many hath this blown from them; but brag at leaseure, the *Doing-Christian* shall keep his *Religion, his Godliness, and his Covenant*, and ye should gang to the sorrow: Ye may win to my Estate, and to my Body; but for my *Religion*, ye shall never win at that: Ye may gar me leave House and Family, and may make me

bide many a cold blast, or ye may uncover my Roof, & send all my Bairns a begging; but for the bony House that I have been Building under a *Lively Ministry*, ye shall never get a hole in that; for the bony bit House that they call *Religion*, which I have been making up under a *Covenant, and Work of Reformation*, there shall never a drop of Rain win in that House, come the Floods as they will; and there shall never an Air of Wind win in, in that House blow from what airt it will: Ye shall never see a hole in the Wall of that House, and ye shou'd wait while your Eyes rote out of your Head. But *Fourthly*, The *Commendableness* of it lyes in this, That of all Men and Women in the World, the Man and the Woman that is *Doers* at the back of *hearing*, is bulksomest in CHRISTs bosom, and is not that a *Commendable-Exercise*, that makes me so bulk-som to Him? It is a sore matter, Sirs, we cannot be bulk-som in our *Masters* bosom in thir Days. Well then, Ille tell you what we will Resolve on, we will Resolve *to be Doers of Christs Sayings*, and then we shall throw His Grace be bulk-some in GODs Sight, and this will pay home the los of the little bulk-somness we have among them whom we live among.

Lastly, Ay the more thou studies *doing* at the back of *hearing*, the more thou keeps a *Good Conscience*: For as long as thou keeps this Dish upon thy Table, heart-som must thy Life be; for thou hath a Dish upon thy Table that all the *Prelats* in *Scotland* hath not the like of it. Thou that hath broked *thy Religion by doing*, hath a bra Dish upon thy Table; if so be thou hath been at a *doing of CHRISTS Sayings*, thou hath a bra Life of it. But I think there are many of the *Pro-jessors of Scotland*, hath tryed the *doing* of many Assayings, that is not *CHRISTS Sayings*: For they have tryed *Popery*, and they have tryed *Quakerism*, and they have tryed a *Pro-fession of Religion*; and now they are at *A-heism* where they began, and I think that they shall be there. Well Sirs, *Doing* at the

the back of *Hearing* is heartsom, and if ye *hear* but little *do* the more; and if ye be *Doers* of the thing that ye *Hear*, this *Doing* shall bring more to your Hand, and ye shall yet gang on Grasse to your Eyen Holes, for the bare going ye have gotten; so do and wait for Him in His own Way, and ye shall have a brave Life of it.

Let us pray

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